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A
LEARNED
AND
Accurate Discourse

CONCERNING
The Guilt of Sin, Pardon of that
Guilt, and Prayer for that Pardon.

Written many Years ago by the Reverend
Mr. THOMAS GILBERT,
Minister of the Gospel, lately Deceased
at OXFORD.

Now Published from his own Manuscript,
left by him some Years before his Death,
with a Friend in LONDON.

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1695.

THE PREFACE.

THE Light held out in these Papers is accounted so clear and so useful, that it hath been thought great Pity it hath not been set up upon a Candlestick. They have passed up and down in Manuscript about Thirty Years, being much valued by those who were Possessors of them. It is Credibly reported that a very great and Learned Man (whom for some Reasons I will not name, though his Commendation would have great weight with Persons of different persuasions) did upon the perusal of them, speak to the Learned Author to this purpose, That it was worth a Mans Living a great while,

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The Preface.

though he did nothing else but bring forth such a Compoſure. The Subjects Treated on are ſo weighty and of ſuch concernment, that any contribution of Light therein ought to find Acceptance, and be rejoyced in by all. The manner of this Authors Treating on them is ſuccinct and plain, and wholly unoffenſive. The Differences and Conteſts about theſe Points, which have of late appeared among us, do further recommend them and the Publiſhing of them as very ſeaſonable at this Juncture. The Bleſſing of God go along with them. So prayeth

L. R.

*A Learned and Accurate Discourse
concerning the Guilt of Sin, Par-
don of that Guilt, and Prayer for
that Pardon.*

TH E Reader, least he should
stumble at Terms (the most
proper I could think of to
express my Notion) is desired to ob-
serve, that in this Discourse, I un-
derstand by

Legal {

1. *Precepts*, Such as rigidly exact their observance for Justification.
2. *Sins*, The Transgression of such Legal Precepts.
3. *Threatnings*, Such rigid unallay'd Threatnings as being Curses as well as Threatnings, form Obligation to Legal Punishment for such Legal Sins.
4. *Punishments*, the Execution of such Legal Threatnings as Curses, as well as Threatnings.

Legal Guilt and *Legal Pardon*, are
in the Discourse expressly defin'd
And in Proportionable Opposition
to the former, I mean by

Gospel

1. *Precepts*, Mainly the same for Substance with those of the Law, but not exacting their Observance with the same Rigor, namely, for Justification.
2. *Sins*, The Transgression of such Gospel-Precepts.
3. *Threatnings*, Mainly the same for Substance with those of the Law, but now such mitigated allay'd Threatnings, as being Threatnings only and not Curses, form Obligation only to Gospel Punishments (or Chastisements) for such Gospel Sins.
4. *Punishments*, The Execution of such Gospel-Threatnings, which have therefore no more of Curse in them, than such Threatnings themselves.

Gospel

Gospel-guilt and *Gospel-pardon* are in the Discourse expressly defin'd, and the Sense wherein the Distinction of *Legal* and *Gospel-pardon* proceeds, plainly enough declared.

Some Considerations touching the Guilt of Sin, Pardon of that Guilt, and Prayer for that Pardon.

Wherein something is attempted towards the further clearing of the great, both Speculative and Practical Truths in these so important Points; for the Satisfaction of a Learned and Judicious Friend.

I. Touching Guilt of Sin.

Three	{ 1. Power }	to be	{ Subdued.
things	{ 2 Filth }		{ Purged.
in Sin.	{ 3. Guilt }		{ Pardoned.

Guilt of Sin is two-fold.	{ 1. Fundamental, Intrinsic, Habitual. }	which is	{ Desert of }	{ Punishment. }

The first I call *Intrinsic* Guilt, because arising from within, from the

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very

very Nature of Sin. And the Second, *Extrinfecal* Guilt, because arising from without, from the Penal Constitution of God. As also the First, *Habitual, Fundamental* Guilt, because the Foundation of that Penal Constitution or Threatning of God, which formeth the Second, *Actual, Formal* Guilt.

As the Punishment to which, and Threatning according to which, Sin binds ; So is the Formal, Actual Guilt, or Obligation it self, two-fold ; { 1. *Legal*.
2. *Evangelical*.

1. *Legal Guilt*, according to Legal unallay'd Threatning, binding over to Legal Punishment, the mere Wrathful Dispensation of God, as a Judge, aiming at the Satisfaction of his Justice.

2. *Gospel Guilt*, according to Gospel allay'd Threatning, binding over to Gospel Chastisement, a mixt Dispensation of the Justice and Mercy of God, as a Father, aiming as at the Vindication of his Fatherly Authority and Honour, so at the
Cor-

Correction and Amendment of his Child.

The {^{1.} } is the { *Condemned Prisoners* out of }
 {_{2.} } of { *Justified Persons* in } *Christ.*

For one of these Guilts, Sin deriveth every where, and but one of them any where, according to the respective Condition or State of the Person, in whom it resides, or by whom it is committed.

II. *Touching Pardon of Guilt.*

As the Guilt of Sin, is its Obligation to Punishment, so is the Pardon of Sin, the Dissolution of that Obligation; and as the Obligation is twofold, *Legal* or *Evangelical*, so also is the Dissolution or Pardon.

The distinction of *Legal* or *Gospel* Pardon, doth here manifestly proceed according to the distinction of the Subject-Matter, or thing Pardoned, *Legal* or *Gospel* Guilt of Sin; otherwise for the Original or Rise of it, all (even *Legal*) Pardon is of *Gospel* Grace.

I. *Legal*

First, *Legal Pardon* of Legal Guilt which is the Dissolution of Legal Obligation to Legal Punishment for Legal Sin, and is twofold.

1. *Fundamental* in Christ (as a Common Person) of all the elect before Faith; which lieth in Christ making full Satisfaction for their Sins, Meriting Faith for them, and utmost Advantage of such his Satisfaction upon their Faith.

2. *Actual* of all the Elect in Christ upon their Faith. This Actual Pardon, being nothing else but the Actual Possession in their own Persons, of their Fundamental Pardon in the Person of Christ.

This Actual Pardon of the Legal Guilt of Believers Sins is twofold.

1. *Formal*, of all their Sins past, removing their Legal Guilt.

2. *Virtual*, of all their Sins to come, preventing their Legal Guilt.

Formal Pardon takes off Legal Guilt, where once it was.

Virtual Pardon keeps it off, where else it would be.

Formal Pardon takes away all the Actual Legal Guilt, contracted up

in the Person from all Sin, whether inherent in, or committed by him, before his Faith.

Virtual Pardon, all capacity from the Person upon his Faith, not indeed of having in his Nature, or committing in his Actions, any more Sin (for then could there be no room for so much as *Virtual Pardon*), but of contracting any more such Legal Guilt from any Sin, whether inherent in his Nature, or committed by him in his Actions, for time to come.

And in this very Point, lying the main stress of the Controversie, consider briefly (which will much help to clear it) that (not the Nature, not the Actions, but) the Person (according indeed both to his Nature and Actions) is the proper Subject of all Law-Obligation, whether of the Precept to Obedience, or Threatning to Punishment for Disobedience; and therefore must be the proper Subject also of all Law-Disobligation, or Dissolution of Law-Obligation, whether for one End, or another. Since then a Person, while out of *Christ*,
is

is the unhappy Subject of the most severe and rigorous Obligation, as of the Precept of the Law to Obedience for his Justification, so of the Threatning of the Law to Condemnation and all Legal Punishment for Disobedience; Accordingly must every Person, when in *Christ*, be the happy Subject of the most gracious Dissolution of the severe and rigorous Obligation, as of the same Precept of the Law to Obedience (not simply, but) as to Justification; so also of the same Threatning of the Law (not indeed simply, but) as to Condemnation, or any Legal Punishment for his Disobedience. And from this dissolution of the Legal Obligation of the Threatning, is that Actual, Formal Pardon or dissolution of the Legal Obligation of such Persons Sins past (for Sin cannot be formally *Remitted*, before it be formally *Committed*) so from hence must (and cannot, but) be also the Actual Virtual Pardon, or Dissolution of the Legal Guilt or Obligation of such Persons Sins to come.

Yet as the Precept in the hand of *Christ* still binds to Obedience upon Gospel-Grounds, and to Gospel-Ends and Purposes (though not for Justification) so the Threatning in the hand of *Christ*, still binds (though not to Condemnation or any Legal Punishment, yet) upon Gospel-Grounds, and for Gospel-Ends and Purposes, to Gospel-Chastisements for Disobedience in Sins to come : Which Sins, when they come, as they derive a new Gospel Guilt (though no new Legal Guilt) upon the Person ; so they need a new Gospel-Pardon (though no new Legal-Pardon, nor indeed are capable of it) therefore.

Secondly, *Gospel-Pardon* of Gospel-Guilt, is the dissolution of Gospel-Obligation to Gospel-Chastisement for Gospel-Sin. For as there is Legal or Gospel-Obedience, according to Legal or Gospel-Precepts ; so against such Precepts is there Legal or Gospel-Sin. The Nature of this Gospel-Pardon will the better appear, in the manifold Differences of it from Legal

Legal Pardon. Such as these then follow.

1. *Gospel-Pardon* is an Act of mere Mercy of God as a Father, only upon the Intercession of *Christ*, improving therein his Merit with the Father, for dealing with his Members in this regard also as Children. *Gospel-Guilt* needing not for *Gospel-Pardon*, any Legal Satisfaction.

Legal-Pardon is a Sentence of Absolution from God as a Judge, both from his Justice and Mercy, upon both the Merit and Satisfaction of *Christ*, improved upon his Intercession for condemned Prisoners of Law but Elect Prisoners, to be so made his Members and his Fathers Children.

2. *Gospel-Guilt* is sometimes wholly pardoned, sometimes but in part partly remitted, partly retained. Such was *David's* guilt of Adultery and Murder, and such its Pardon partly remitted, the Lord put away his Sin (the *Gospel-Guilt* of his Sin) so that he dyed not in his own Person.

then : And partly retained, so that he was Chastened for it, in the Death of his Adulterous Issue, 2 Sam. 12. as well as otherwise by his Son Absalom, there also Threatned.

Legal Guilt is alway either wholly Pardon'd, or wholly Unpardon'd; either all remitted, or not at all : That having place here, *Nil solvitur nisi totum.*

3. *Gospel Guilt* may be remitted, as contracted, successively and often.

Legal Guilt, however contracted, is remitted all together, at once, and but once.

4. *Gospel Guilt*, when, and so far as Pardon'd, is alway Pardon'd formally and in it self; first by Gospel-Transgression redounding upon, and then by Gospel-Grace removed off from the Person.

Legal Guilt is Pardon'd, partly Formally, and in it self; as in all Sins foregoing Justification; partly Virtually, and in the Person; as in all Sins following Justification. In those, their Legal Guilt so removed from, as if it never had redounded upon the

the Person : In these their Legal Guilt so *removed* from the Person it never can redound upon it : The Person being now a privileged Person in *Jesus Christ*, and no more Chargeable with Legal Guilt, than *Christ* himself.

For as *Personal Union* in *Christ* everlastingly prevents the result of its proper personality out of Humane Nature so united, what out of all other Natures not so united immediately results ; So *Mystical Union* with *Christ* everlastingly prevents the redounding of Legal Guilt upon the person so united, from sinful Nature and Actions ; what from all other such Natures and Actions of persons not so united, immediately redounds.

5. Faith is the only Instrumental Means, or Causal Condition of Legal Pardon : Repentance (Gospel-Sorrow for Sin, and Amendment of Life) the Consequents of Pardon, as the effect of that Faith.

Repentance (Gospel-Sorrow for Sin, and Return to Child-like Obedience) as well as Faith, the Me

of Gospel-Pardon, or Dissolution of
 the Obligation of Gospel-Threatning
 for Gospel-Sin, to Gospel-Punish-
 ment, *i. e.* Fatherly Chastisement :
 Or (in yet plainer *English*) of avoid-
 ing the Chastisements of God (which
 are often very severe upon his Chil-
 dren) the main work and Business
 of Gospel-Chastisement, being so
 done to the Hand of God ; which is,
 by execution of Gospel-Chastisement
 upon them to reduce his Children
 into that Gospel-Aw and Order,
 wherein by the Gospel-Threatnings
 of them only, they would not be
 kept : And which Gospel-Chastise-
 ments He hath always in a readi-
 ness by Him, in that Variety, and
 with that Severity, that Legal Pu-
 nishments would be altogether as
 improper and useless to his mixt Ju-
 stice and Mercy as a Father, towards
 the compassing of his Gospel-Designs
 and Purposes upon his Children, as
 Gospel-Chastisements would be to
 his simple Justice as a Judge, towards
 the Attainment of his Legal Aimes
 and Ends upon his Enemies. Nor
 are those Gospel-Chastisements used
 B by

by Him towards his Children, but when there is, nor further than there is need (1 Pet. i. 6.) for the effecting of some such good, as in an ordinary way of his Providence could not otherwise be brought about.

Some other Differences might be offer'd, but these being the Principal, will afford a sufficiently large Prospect into both the Necessity and Nature of these two so different kinds of Pardon.

III. *Touching Prayer for Pardon.*

1. The Removal of the Fundamental, Habitual Guilt of Sin, the Desert of Punishment, is not to be prayed for by any, whether in, or out of Christ. Desert of Punishment being of the very Nature of Sin it follows (and not only by the Constitution of God thereabout) altogether inseparable from Sin. Those in Christ are to pray to God to remove the Sin from them, whose Desert of Punishment cannot be removed from it; and to spread their Sins before the Lord in the highest sense of the de-

best Demerit of all Legal Punishment; that so they may put the higher, both Accent upon the Free Grace of God, and Estimate upon the full Satisfaction of *Christ*, whereby their Persons are so fully freed from all Actual Obligation to any of that Legal Punishment, the whole and utmost whereof their Sins so deeply Deserve.

2. The Removal of the Actual Formal Guilt, or Dissolution of its Actual Obligation to Legal Punishment, those out of *Christ* are to pray for, *Acts* 8. 22, 23. And that both Formal, of all their Sins past, and Virtual, of all their Sins to come: There being as well Promise upon their Faith, of never coming into Condemnation again, *Joh.* 5. 24. as of being freed from Condemnation at present, *Joh.* 3. 18. And even such their Prayer, may prevail as Prayer, though not as *their* Prayer; as Gods Ordinance, though not as *their* Performance; though not as a Part of Duty in persons out of *Christ*;

yet as a *Means* of *Grace* in the hand of *Christ*. Otherwise *Simon Peter* would never have given it in direction to *Simon Magus*, when *in the Boat of Iniquity*; a perfect Scriptural Definition of the Guilt of Sin.

3. This Legal Pardon it self, whether Formal of Sins past, or Virtue of Sins to come, Those in *Christ* are not to pray for, as that which is yet to be, or indeed now can be a-new granted to them, (There being impossibility of the Dissolution of an Obligation, where is none of the Obligation it self, so to be Dissolved) But they are to praise God through *Christ* for it; as that which is already, upon their first believing (and thereby Being) in *Christ*, fully granted to them, beyond all *Need* of *Repetition*, because beyond all Possibility of *Intercision*: Especially when it is not more their Duty in Prayer to take to themselves the due Shame (as of the Remainders of the filth and power of Sin still in their Natures, so) of the Gospel-Guilt of Sin still on their Persons; then to give

to God the due Glory of his Grace (as in the initial purging of the filth of Sin out of, and subduing the power of Sin, in their Natures, so) in the perfect Removal of the Legal Guilt of Sin from off their Persons; which seems to have been the *Apostle's* very frame and carriage, *Rom.* 7. 24, 25. and 8. 1. Gods continuance indeed (or non-Revocation) of such his gracious pardon (even till his pronouncing the Final Sentence of it at the General Judgment) together with their own continual further renewed Sense and Assurance of such its both Grant and Continuance, those in *Christ* are to pray for: There being Need of, Precept for, and Promise to Prayer for these latter; none at all for those former, either Formal, or Virtual Pardon to be Repeated.

Gospel-Pardon of Sin, or Dissolution of their Gospel-Obligation for Gospel-Sin to Gospel-punishment, *i. e.* Fatherly Chastisement, Those in *Christ* are to pray for: (as of that Guilt or Penal Obligation, which can

4.

alone in that State be incumbent
 them, and on them alone) This
 Absolutely, but Conditionally : And
 that not only upon Condition
 Faith (the only Condition of Leg
 Pardon) or only Faith and Repen
 tance together (the joynt ordinan
 but not only Condition of Gosp
 pardon). But upon such Condi
 ons also, *if and so far as*, it may
 consistent with Gods Glory, the
 own, and others good, so far for
 (and no further) it may be pardon
i. e. That their Heavenly Father
 would no further Chasten them
 Chikren for their Sins, then may
 conducing to the afore-mentioned
 Ends : And so far forth, as they ha
 daily Need of their own to seek, th
 Precept of *Christ* for seeking, an
 the Promise of *Christ*, for receivin
 Gospel-Pardon ; So also the Spirit
Christ so to seek, that they may
 ceive it ; that is, not only with suc
 Child-like fear of Chastening, Threa
 ned by an offended Father, but al
 with such godly Sense of, and So
 row for their Offences themselves
 and such Humble Gospel-Confidenc
 (upo

upon the Conditions specify'd) of
 promised Pardon from a Gracious,
 though Offended Father, as those
 out of *Christ*, do not, cannot seek
 Legal-Pardon withal : Even as we
 see Pardon, not with less Earnestness,
 but with much other manner of
 Affections and Assurance, begg'd by
 a *Child* from a *Father*, than by a *Pri-
 soner* from a *Judge*.

IV. *Arguments proving Directly
 the Main, and by just Consequence
 the Whole of all this.*

The Legal Guilt of Believers Sins
 to come, is in the same Capacity of
 being Dis-imputed, and pardoned to
 them, as it was of being Imputed to
 and discharged by *Christ*. All the
 Legal Guilt of all the Sins to come
 of all Believers after *Christ*, was
 Legally Imputed to, and discharged
 by *Christ*. *Ergo* &c. And if the
 Legal Guilt of both Sins and Per-
 sons, not yet in being, might be
 Legally Imputed to, and discharg'd
 by *Christ*; much more may the Le-
 gal

Drawn
 from

I.
 Imputati-
 on of Be-
 lievers
 Sins to
Christ be-
 fore com-
 mitted by
 them.

gal Guilt of Sins not yet in being
 be Legally Remitted to Persons
 ready Being, and being Believers
 Virtually, and in such Persons, though
 not Formally, and in such Sins them-
 selves.

2.
*Imputati-
 on of
 Christs
 Satisfac-
 tion, to Be-
 lievers
 before
 wrought
 by Him.*

The Legal Guilt of their Sins may
 (at least) as well be Virtually di-
 imputed to Believers, before com-
 mitted by them, as the Satisfaction
 of *Christ*, Formally Imputed to Be-
 lievers, before wrought by Him.
 This, before wrought by Him, was
 Formally Imputed to all Believers
 before *Christ*. *Ergo*, &c. Reason
 of the *Major* : For if the Acts of
 Moral Causes may be Morally put
 forth before such Causes are them-
 selves Actually in Being (as it was
 in that Case of *Christs* Satisfaction)
 not then wrought, when putting
 forth its Moral Act, in its Formal
 Imputation to the Formal Pardon
 of the Legal-Guilt of Sins past, in
 Believers before *Christ*) much more
 may such Moral Impediments be
 laid in before such Causes are in Be-
 ing, as shall effectually hinder the

put

putting forth of such their Acts, when such Causes come Actually to be (as it is in this Case of *Christ's* Satisfaction now wrought, Formally Imputed to the Virtual Pardon of Believers Sins to come, effectually hindering the putting forth of their Moral Act, the deriving of any Legal Guilt upon such Persons, when such Sins are come) Or with any who conceive the Satisfaction of *Christ*, not yet Formally wrought by Him, could not be Formally, but only Virtually imputed to Believers, before *Christ* Incarnate, Let the Argument run thus.

That which, but Virtually Imputed, was efficacious to the Formal Pardon of the Legal Guilt of their Sins past, who believed in *Christ* yet to come, cannot, being Formally Imputed, be inefficacious to the Virtual Pardon of the Legal Guilt of their Sins to come, who believe in *Christ* already come. But the Satisfaction of *Christ*, &c. *Ergo*, &c. And then let the Reason in the Form of Argument before used, be accordingly applied.

The

Arg. 3.
Imputati-
on of
Christs
Satisfa-
ction as
wrought
for Belie-
vers.

The Sins of Believers are so Remitted to them, as the Satisfaction of *Christ* for their Sins was Wrought by Him and Imputed to them. That was not Wrought by Him and Imputed to them, some part of it for some, and other parts for other their Sins; But all of it together for all their Sins. *Ergo*, & For though the Sufferings of *Christ* were many, his Satisfaction was but One, made up of all his Sufferings. And as his Sufferings, however severally and successively undergone by Him, are yet all together in the Legal Satisfaction, at once Imputed to Believers; So their Sins, however (in the Acts of them) severally and successively committed by them, are yet (through that Satisfaction of those Sufferings so Imputed) all together in their Legal Guilt, at once Remitted to Believers.

If a Believers Sins past before his Justification needed not many particular Legal Pardons, but were in his Justification all compriz'd in one General Act of Formal Pardon; neither do his Sins to come after his Justification, need many particular Legal Pardons; but are in his Justification (as to their Legal Guilt) all as well compriz'd in one General Act of Virtual Pardon. But, &c. *Ergo*, &c. Nay to speak more accurately, *Formal* and *Virtual* Pardon, are not indeed two different Legal Pardons, but only two Different Respects of one and the same General Legal Pardon, which as it respects Sins foregoing, is *Formal*; As Sins following Justification, *Virtual* Pardon.

Arg. 4.
Proportion
twixt Sin
forego-
ing and
follow-
ing Justi-
fication, as
to any
need of
many par-
ticular
Legal
Pardons.

Where can be no new Application of *Christ's* Legal Satisfaction, there can be no new Pardon of Legal Guilt. To the Persons of Believers can be no new Application (though there may to their Consciences) of *Christ's* Legal Satisfaction. *Ergo* (though there may to their Consciences)

Arg. 5.
Impossibi-
lity of
Christ's
Legal Sa-
tisfaction
being often
applied.

ences) there can be to their Persons
no new Pardon of Legal Guilt. Pro
of the *Minor*. Where by the
Act of Faith, the whole Satisfaction
of *Christ* was wholly Apply'd, and
never after, either in whole or
part, again disapply'd, there can
no new Application of it. But, *ergo*,
Ergo, &c.

Arg. 6.
Proportion
between the
Guilt and
Power of
Sin.

In whose Natures, Sin can never
any more recover its *Reigning Power*
upon their Persons, it can never
more derive its *Legal Guilt*. In
Natures of Believers, Sin can never
any more Recover its *Reigning Guilt*
wer. *Ergo*, &c. The *Minor* is
clear from the Apostles Assertion
Rom. 6. 14. Sin shall not have dominion over you. The *Major* is
clear from the Reason of that
Assertion there rendered, *For you are
not under the Law, i. e. the Rigorous
unallay'd Threatening of the Law,*
Ergo, not under Legal Guilt.
But *under Grace, i. e. Gospel-Guilt*.
allaying the Legal into a Gospel-
Threatning; *Ergo*, under only
Gospel-Guilt of Sin. And this, if not

al, may be thus further clear'd. The Unsubdu'd Power of Sin in Unbelievers, is a Legal Punishment : *Ergo*, the Guilt binding over to it, Legal Guilt. The Subdued Power of Sin in Believers, only a Gospel-Chastisement. *Ergo*, the Guilt binding over to it only Gospel-Guilt. (Both these *Enthymems* proceed upon the Reason of the 14th. Argument). And yet further thus ; As the Subdued Power of Sin in Believers, considered under the Notion of *Malum Poenæ*, is only a Gospel-Chastisement, to which therefore only Gospel-Guilt obligeth ; So consider'd under the Notion of *Malum Culpæ*, it is only Gospel-Sin, Deriving therefore only Gospel-Guilt, binding over only to Gospel-Punishment.

So far as Believers are freed from Law-Curse for their Sins, so far are they freed from Law-Guilt of their Sins. They are wholly freed from all Law Curse for all their Sins, even Sins to come, as well as present and past Sins, *Gal. 3. 13. Ergo, &c.* Reason of the Major : Because the Com-

Arg. 7.
Believers
Exempti-
on from
the Curse
of the
Law.

Commination forming Obligation
Punishment (as the Command
Obedience), a Soul cannot be fre
ther under the Obligation of its Com
mination, than under the Comm
nation it self.

Arg. 8.
Believers
Freedom
from the
Sentence
of the
Law ac-
cording to
the Curse.

Those who cannot be Condemned
with a Sentence of Law-Condemna-
tion for their Sins to come, cannot
be guilty with Law-Guilt of the
Sins to come. Believers, *Joh. 5. 24.*
cannot be Condemned, &c. Com-
pare *Psal. 32. 2.* with *Rom. 4.*
both *Translations* and *Originals* with
Rom. 8. 1. and *Joh. 5. 24.* *Eno*
&c Reason of the *Major.* Because
Law-Threatning, according to which
Sin derives Law-Guilt, or Obligation
to Law-Punishment upon any Per-
sons, is the Rule of Gods Judgment
or Sentence, which accordingly
always exactly passeth and pronounceth
touching such Persons : He who
by no means clear the Guilty, *Esau*
34. 7. *Numb. 14. 18.* *Nab. 1. 3.* com-
pared with the immediately before
cited Texts.

The *Principal* can no longer be under any thing of that Law-Obli-
 gation, which was fully satisfied by the *Surety*, and that Satisfaction fully apply'd to the *Principal*. And so 'tis between *Christ* and Believer in this Point : *Ergo*, &c. Reason of the *Major*. Because *Principal* and *Surety* (however Physically or Meta-physically Distinct) are Legally (or in Law-Construction) but one and the same Person.

Arg. 9.
 Law Re-
 lation be-
 twixt
 Principal
 & Surety

The Curse of the Law can have no more to do with Believers in a Point of Condemnation, than the Command of the Law in Point of Justification. The Command of the Law can have nothing at all any more to do with Believers in point of Justification; *Ergo*, &c. Or thus. The Threatnings in the hand of *Christ* is temper'd and allay'd with as much of Gospel-Indulgence to Believers as the Precept : The Precept in the hand of *Christ* bindeth not to Obedience for Justification in any their Duties to come. *Ergo*, Neither the

Arg. 10.
 Proporti-
 on betwixt
 the Com-
 mination
 and Com-
 mand of
 the Law,
 incumbent
 upon Be-
 lievers.

the Threatning to Condemnation
or any Legal Punishment, for
obedience in any their Sins to come

Arg. 11.
*Proportion
betwixt
Satisfac-
tion and
Merit of
Christ
imputed to
Believers.*

The perfect Satisfaction of *Christ*
Imputed to Believers, is no more
consistent with any their future
obligation to Death and Hell for their
Sins to come, than the perfect Merit
of *Christ* imputed to Believers is con-
sistent with any their future for-
feiture of Heaven and Glory, by their
Sins to come. But &c. Ergo, &c.

Arg. 12.
*Proportion-
able Po-
wer of
Christ's
Satisfac-
tion im-
puted a-
gainst fu-
ture and
past Sins.*

The Satisfaction of *Christ* im-
puted to Believers is of as much force
to prevent the Legal Guilt of their
Sins to come, as to Remove the
Legal Guilt of their Sins past. But
Ergo, &c. And if it do not
take off such Guilt of their Sins to come
from Redounding, how doth it
take off such Guilt of their Sins past
from Recurring upon their
Transgressions !

Law-Guilt can no more Redound Arg. 13.
 upon the Persons of Believers from Proportion
 by the Acts of Sin *proceeding* from 'twixt
 them, than from all the Habits of Habits of
Residing in them, and even Ori- Acts of
 ginal Sin it self more deeply rooted Sin in
 corrupt Nature than the Habits. Deriving
Guilt.
 ut &c. Ergo &c. Nay the Tran-
 sient Acts of Sin proceeding from
 believers, have much less Funda-
 mental, Habitual Guilt or Demerit
 in them, than the Indwelling Ha-
 bits, or Original Sin, they proceed
 from : And therefore are much less
 able to Derive any Actual Legal
 Guilt upon their Believing Persons.
 And this was one main ground of
 comfort the *Apostle* bore up his be-
 lieving Soul upon, under the trouble
 of all the Habits of Sin in his Nature,
 Rom. 7. 24. that they derived no
 Legal Guilt upon his Person, Rom.
 1.

Such as is the Punishment of a Arg. 14.
 believers Sin, before Formally Par- Proportion
 doned, such is the Guilt of his Sin betwixt
 when committed. That is not ; Guilt and
 Ergo, this cannot be Legal, but only Punish-
ment of
Sin.
 C Evan-

Evangelical. *Reason.* Because, being a Penal Obligation, and being an Obligation a Relation of the Person to the Punishment, This Relation must be such as its Term, the Punishment related to.

Arg. 15.
Impossibility of being under two contrary Sentences of God, together.

A Person cannot be under two cross and contrary Sentences of God together. A Sentence of Justification adjudging him to Heavenly Glory upon the Righteousness of *Christ*; And a Sentence of Condemnation adjudging him to Death in Hell for his own Sins. But so long as a Believer be, could any Legal Curse Redound upon his Person from his Sins. The Reason of the Major in the 8th. Argument, having its force here also.

Arg. 16.
Different State of Pardon of Elect persons Sins to come, before and after Faith.

An Elect Persons Sins to come are in a better posture and state for Pardon to him in his own Person upon his Believing, than they were in the Person of *Christ* only, before his Believing. They, before Believing, were Fundamentally pardoned; Ergo, upon his believ-

ardon'd Actually. Actually-Virtually, though not Formally. Otherwise something might be Legally said to the Charge of God's Elect, contrary to that of the *Apostle, Rom.* 33. Where the Word *Elect* is to be understood *consequenter* (as they call it) of Elect Believing Ones.

The main strength of all (that any otherwise minded may have where-against mainly to oppose themselves) lyeth here.

All Obligation to Punishment, is from the Threatning (as all to Obedience from the Precept) a Threatning, whose own power of Penal Legal Obligation is Dissolved, can no more give power of Penal Legal Obligation to Sins to come, then it can to Sins past. So that in Conclusion, these cannot be *Formally* pardoned; where *those* are not pardoned *Virtually*.

The Opposite Opinion,

1. Unavoidably exposeth Justification to Infinite Intercision : For any, the Greatest Sin, of a Just Person bring him under Actual Obligation to Legal Punishment ; y, even the least Sin must do so. And the Answer, by Distinguishing the *Act* and *State* of Justification, that the *Act* of Justification is Subject to much, but the *State* to none. Intercision, will be found altogether incompetent, if we consider,

1. That the *Act* of Justification (if we'll speak properly) being God's, and the *State* ours, The *Act* cannot be rescinded, where the *State* of Justification remains intire : Because God alway exactly judgeth of things accordingly as they are in themselves.

2. That the *State* of Justification cannot remain intire, where the *Act* is rescinded : Because things are in ways exactly in themselves, according to

Accordingly as God judgeth of them :
 so much, that whereas the Truth
 of things is the Measure and Rule of
 our Judgment, Gods Judgment is
 the Rule and Measure of the Truth
 of things.

3. That God's *Act* of Justificati-
 on, as well *Conserueth*, as *Createth*,
 our State of Justification. And
 therefore so strict and necessary is
 the Dependance of our Justified
 State upon his Justifying *Act*, that
 the One cannot be more or less, ei-
 ther Intire or Rescinded, then the
 other.

4. That this Answer provides not
 by *Salvo* against the Mischief of
 such Intercision, as well (if not as
 much) by our less, as greater Sins :
 less Sins indeed do not waste the
 conscience, destroy its Peace, and
 dead the Sense of Justification
 wherein the main of that Peace
 lieth) as Greater Sins do. But if
 the Greatest Sins of a Believer Re-
 mind his Justification (as they can-
 not but do, if they bring him under
 C 3 Legal

Legal Guilt, or Obligation to Legal Punishment) his Least Sins must be as great as it no less than they. Which, either as to State, or but Act of *Justification*, one would think no man should be forward to assert.

2. Plainly destroyeth much of the Essential Difference, not only between Chastisement and Punishment properly so called; But even between the two Estates *in* and *out* of Christ, and the two very Covenants themselves, of *Works* and *Grace*. Preserve but these two States under these two Covenants both in their due Distinctions, and the following Notion must in its Strength and Evidence, irresistibly prevail to the Final Decision of the Controversie.

Such as is the Law a Person is under, such is his Transgression of the Precept of that Law, such the Guilt according to the Threatning of that Law, dounding upon the Person for that Transgression; Such

Pun

Punishment that Guilt bindeth over to ; And such the Pardon of that both Guilt and Punishment.

If the Law or Covenant of Works, the Transgression, Guilt, Punishment, Pardon, all *Legal*.

If the Law of Faith or Covenant of Grace, The Law made up into Gospel in the Hand of a Mediator (for the Law of Nature, or Moral Law, is one and the same under both these distinct Covenants), The Transgression, Guilt, Punishment, Pardon, all accordingly *Evangelical*.

Two only considerable Objections, I apprehend, may be made against this Doctrine.

This Doctrine throws open a wide *Obj. 1.* gap to all Looseness and Licentiousness of Life, as throwing down the greatest Mound and Bar against Sin,

*Fear of contracting Legal Guilt,
Obligation to Legal Punishment.*

Ans. 1. This seems to be an Objection of meer Carnal Men, who according to the meer, carnal, corrupt complexion, and agreeable Inclination of their own Hearts, thinking with themselves what perverse use they should make of such Pardoning Grace, were they the Subjects of it, make an estimate of others who are indeed so by themselves judging they also cannot but do the like. But

2. To whose Persons the Legal Guilt of Sin is thus Pardon'd, in their Natures the Reigning Power of Sin is so Dethron'd and broken down, that thenceforward they can only be Guilty of Sins of Child-like Infirmitie, as to which God stands in *Christ* engaged, upon their Gospel-Repentance to walk with them in a Covenant of Fatherly Pardoning Grace and Mercy: Infomuch, that whereas *Rom. 6. 12.* the *Precept* makes it their Duty, that *Sin should not reign in their mortal bodies*; the *Promise* ver. 14. makes

makes it their *Priviledge*, that *sin* should not have *Dominion* over them, *cause* not under the *Law*, but under *Grace*: And in *ver. 15.* the Apostle answering this very *Objection*, puts it off, as he doth else-where also, with the greatest abhorrence of a *God* for-

Those who pass under this *Rela-* 3.
ve change of the State and Con-
 dition of their Persons from a State
 of Sin to a State of Grace, perfectly
 justified in the Name of the *Lord*
Jesus, i. e. by the Satisfaction and
 Merit of *Christ*, imputed to them;
 are also at the same time under an
 absolute Change of the meerly car-
 nal, sinful Complexion and Disposi-
 tion of their Natures, to some De-
 gree of a Spritual Frame and Tem-
 per, Sanctified by the Spirit of their
 God, *1 Cor. 6. 11.* put into them in
 habitual Sanctification; and as to
 Actual Sanctification, by his Actual
 Influences, *Rom. 8. 14.* Acting and
 leading them, as Children of God,
 in all the good wayes of God their
 Father. So that from the Later of
 those

those Changes, they have their Principle and Power ; and from the former, their Argument and Engagement, not to *walk after the Flesh, after the Spirit, Rom. 8. 1.* The Dis-obligation to Legal Punishment, their Obligation to Gospel-Obedience, and that a powerful Constraining Obligation also, *2 Cor. 5. 14,*

4. Among, and above other Habits and Principles of Grace, *Gospel-Faith, Child-like Love, and Fear,* have the especial Influence upon, and Sweetness in the Souls of such changed ones ; for this Purpose

1. *Faith*, that instates in them Pardoning Grace, is the root of their Obedience, as Infidelity is the Root of all others Disobedience. Faith purifying their Hearts, *15. 9.* Faith, whereby they believe not only the *Promises* of God, but Grace and Mercy bound up in them ; but the *Precepts* of God also *Psal. 119. 66.* the Obedience and Duty bound up in them ; that these Precepts be Holy, Just and Good ; and that Duty

and Service they require, reasonable
 duty and Service ; Reasonable for
 God to enjoin, and Reasonable for
 them to perform.

2. *Love of Christ*, upon consi-
 deration of what he hath done and
 suffer'd to procure this Pardon for
 them, which will make his whole
 Law a Law of Love to them, and
 their Observance of it, sweet and
 easie for them. And if the Woman
 in the Gospel, *Luke 7. 47* loved *Christ*
 the more, the more Sins he forgave
 her ; the Virtual Pardon of Believers
 sins to come, being more, than the
 Formal Pardon only of Sins past, will
 make them Love more, and conse-
 quently Sin less, and obey more.

3. *Child-like Fear of Fatherly*
Chastisements, will impress and pre-
 serve more effectual Dread of Sin,
 upon the Hearts of Believers, than
 slavish Fear of Judiciary Punish-
 ments, will do upon the Minds of
 Unbelievers : Whereof much might
 be said here, if enough had not been
 said before.

As

5. As Formal Pardon of Sins doth not less, but more affect Godly Sorrow for such Sins past doth Virtual Pardon of Sins to c not engage to less, but more of ly Watchfulness against Sins, fo time to come.

Obj. 2. This Doctrine will Destroy Prayer for Pardon of Sin, leaving no Need of, nor Room for it, in B vers.

Ans. But this Second Objection been sufficiently answered in Third Head of this Discourse, w 'tis made clearly to appear, that Doctrine is so far from being *Dej tive* of, that 'tis *Instructive* in, about, Prayer for Pardon.

F I N I S.